A Certayne Preceptes / gathered by Hulrichus Zuinglius / declaring howe the ingenious youth ought to be instructed and brought vnto Christ.

A Translated oute of latin into Inglysh by Walter Richarde Argentyne Doctour in Physyck.

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BIBLIOTHECA BODLEIANA

¶ Cum Priuilegio ad imprimendum solum.

Unto the ryght worshypfull Master Edwarde Grymeston, Richarde Argentyne, wysheth peace and health in Jesu Chriſte.

FOr as moch as Jesu chriſt vnto whome the childzen were offred, Math. xix. to thintent he ſhulde laye hys handes vppon them and prayed, with a fauourable countenaūce receauing the ſame, declared that he came to be a ſauiour alſo of ſoche, becauſe the very infauntes (as well as other of greater age) throughe the ſinne of Adam, had nede of the grace of God, and the ſame being receaued of Chriſt, are made the Cytezens of the kingdome of heauen. theſe of iuſte cauſe, are mooſt worthye prayſe, that ſhewe the very nere and next waye, howe ſuche maye be trayned vnto Chriſte, that as yet haue not the parfect vſe of reaſon, wherby fayth maye the more ſurely be grafted in them, withoute the whych it is impoſſyble to pleaſe God. For like as the ſhipmā that apointeth his iorney into forraine coūtreis, though his

shyp be neuer so well tackled / or neuer so good of saple / being without his compasse / wherby (in tẽpestuous and darke stormes / and in the longe and obscure nyghtes / he maye knowe vppon what coaste to decline) thinketh him self naked / euẽ so the yonge ād tender age albeit it be neuer so well natured and indued with godly graces / yet of it selfe it is but naked / being without a guide declaring the right waie / and of nature more prone to vice than to vertue. Where therfore God hath geuen vnto you a Childe of great towardnes / furnished also with the giftes of nature as moche as maie be. Unto whome (for your sake) I am bounde to owe my seruice in all that I am able to do. I haue trãslated this litle boke / amõgest other for the same most necessary. That by him / the rest of the youth that customably is very grossly brought vp / maye the better be brought to the knowledge of god / ād his holy worde / ād be trayned in vertue / to the comforte of their parẽtes / ād to their owne great commodite. Fare you well. From Ippeswich this xxviij of January. An. 1548.

Unto Gerolde Meier a very good young man, Huldrich Zuinglius wisheth grace and peace from God and our lord Jesus Chryste.

WHEN of late as thou diddest returne from the baynes, euery man receaued the with glad harte, (my moost dere yonge frende Gerolde) and dyuers willed to honoure the with giftes. I thought I shulde be vtterly voide of al ciuilite if I shuld not present the wyth some manner of gifte: specially seyng this custume to vse to honour those that baine thē selues is comonely vsed amongest frendes, amōgest whome, for two causes I accounte the. The one is, because thou doest fortunately employ thy dyligence to learning, and the other, because thou art in wages vnder the standard of my frende Glareane. And when I sought longe with my selfe, what thig might be moost acceptable vnto the, at length I found that it must be, eyther holy or learned or both, that shulde serue vnto thy pleasure. For lyke as of nature

thou appereſt to be borne vnto godlines and vertue/ ſo euen nowe of thyne owne accorde thou doeſt shewe forth the frutes of vrbanitie and elegantie the which truly are somewhat ripe before tyme/ and therfore are they the more pleasaunt. Wherfore albeit that searching ouer with diligẽce all my learned stuffe/ when by no waye I coulde parforme the thinge/ it remayned/ that I shuld buy your fauoure/ with certeyne Godly thinges/ apparteining as well to the health of the body as of the soule/ ād cōducing vnto vertue. Where therfore in times past/ I had/ vppon counsell taken with my selfe/ begonne to make a booke howe the ingenious youth ought to be instructed/ ād diuers disturbaūces letes had delaied my purpose (as the case ād state is of thinges present nowe a dayes) yet as I thought of the forenamed gifte/ laying watche carefully to chose a thinge conuenient/ the memory of my olde taken coūsell came into my minde. Ande albeit that I see the moost parte of men to be carefull/ howe they maye dedicate their labour being finiſhed/ vnto some worthie

patro=

patrone / to me it fortuned contrarie / for he is present ād redie / vnto whome the thi ge ought to be dedicate. But I lacke leasu re and those ix yeres vntill the which time this worke ought to be suppressed. Wher= fore betwixt these two incomodities / that vtterly some thinge must be sent vnto the / and that my busynes doth not permitte the same to be done worthelie / I haue foū de howe presently / it maie be satisfied vn= to vs both / I my selfe haue stolen so moch tyme / that without great aduysement I haue gathered to gether a fewe preceptes. And truly / generally they ought to be fe= we / but well bestowed / least so moch copie shuld make lothsomenes. For so almoost it commeth to passe / that thinges that are with a sparing hand drawen forth are ta ken in with the more greedy stomake.

The which thynges thou shalt not este= me after the place from whence they ha= ue their fyrst originall / but according vn= to the meaning and intent of him from whence they procede. For Godly thinges / we maye without dissimulation promis / if in oure selues we are not voide of grace /

But to promise learned thinges / it is a shame / although thou thy selfe be neuer so well learned. The fyrst preceptes conteyne in them / howe the tender and ponge minde of an Ingenious strippling is to be adorned / in those thinges that appartеyne vnto God. The seconde / howe in those thynges that appartеine vnto hym selfe. The thirde / howe in those thinges that apparteine vnto other. And here / it is not oure purpose to beginne from the swadlingbandes / nor yet from the first rudimentes / but from that age the whiche beginneth to haue the vse of discretion and witte / and beginneth to swimme (as the prouerbe saith) without a barke / in the which age euen nowe thou thy selfe arte. These (as I trust) thou wilt reade diligently / and wilt transforme thy selfe into them / that vnto other also / thou maiest exhibyt a liuely example and token of the same. The which Christ the mightie lorde graunt vnto the. So be it.

At Straesburch the Calendes of Auguste

M.D.32.

The Apho-
rismes (the whyche are called brefe sentences partetly declaring the absolute meaning of the thing) of the fyrst Preceptes.

Before all thinges, seing it lyeth not in the power of man to drawe the harte of any one vnto the faith of one god although any mā shulde passe in perswading Pericles, but it lyeth only in god the heauenly father, who doth drawe vs vnto him. And yet notwythstandyng, according vnto the saying of the Apostle, faith is by hearing (so that the hearing be the worde of God) not truly that the preaching of the worde is of so great force, except the spirite working in vs giue vs aduertisement vnto the same. And therfore faith must be instilled with moost pure wordes, and moost vsed to procede from the mouth of God, And prayers ioyned

vnto

vnto the same must be made vnto hym/ who onely doth make the faithfull/ that whome we teache with worde/ he maie illuminate the same with his spirit.

And perchaunce it shall not be alienate from the purpose of Christe/ if we bring the same into the knowledge of God/ yea/ by thinges that are visible. As if we call before oure eyes/ the ingent of the vniuersall worlde/ declarig or shewing with our finger/ that all thinges are subiect vnto alteration/ but it is necessary that he be immutable/ and not moued/ the which hath cõciled all thigs/ (seing they be so diuerse) in so firme and marvailous a concorde. And againe it ought not to be suspected that he that hath disposed al thinges with so great a prouidence/ will hereafter neglect his owne handy worke/ for as much as amongest mortall men/ it is imputed as a vice or blame/ if any man be not diligẽt or carefull in the thing that appertaineth vnto his house.

Of this/ the same our dearlig shall learne the pouidence of God/ who careth for all thinges/ disposeth all thinges and preserueth

ſerueth all thinges. For of the two ſparrowes that are bought for a farthinge, the one falleth not vppō the grounde vnto vs, without his counſell. Who alſo hath nōbred the heares of oure heades, nothinge vtterly is left out of this care. Wherby it is manifeſt that the ſame doth determine, not onely of thinges wherof the ſoule hath nede, but alſo the body, ſeing we ſee the Rookes ſo liberally to be entreteined by the ſame, and the lilies alſo ſo gaily to be cladde.

Hitherto, the minde being rightly furniſhed or inſtructed of the prouidence of god, it cā not be that it may be at any time carefull, or oute of ordre ſtrykē with couetuouſnes. The whiche affect if in our tendre age we cut from vs, than haue we deliuered the minde from a great daūgerous and hurtefull plage.

We ſhall knowe truly that God is not onely a lorde, but alſo a father of all thoſe that beleue in him, that is, of thoſe that truſt in him and that he deſireth that we ſhall come with as moch haſte vnto hym to craue for helpe, as vnto the parent or

father

father that hath begotten vs / and wich his proper wordes hath promised helpe / because certeynly he loueth to be prayed.

Wherfore if the sycknes eyther of minde or of body do vexe or greue the / the remedye must be obteyned from him / if thy ennemy do trouble the / if envie do oppresse the / thou must runne vnto hym. If we covet wisdome or learnig we must wowe him for them / yea bothe wife and children are also to be desired at his hand.

If the increase of goodes ād honoures come a litle to plentyfully vnto vs / we must desyre of hym / that he wyll not suffer our mynd to be made to tender wyth them or effeminate / and so to be brought oute of the right waye.

What nede many wordes? generally / he shall knowe that all thinges are to be asked of him and he shall thinke it a wrōg / to aske any thinge of him / that shall not be condecent for him to parfourme / ād fynally he shalbe ashamed eyther to couet or to haue any thyng / the which by hym is not laufull / and he shall onely get and laye vp in treasure those thinges that maketh mē

trus

truly happie.

He shall vnderstand the mistery of the Gospell this waies, he shall knowe before all other thinges the state of the fyrst manne, that is to saye, howe he through death is deade againe, howe after that he had trāsgressed the precept of God, he infected by his transgresse all his posterite. For the dead can not beget the lyuy sh. neither haue we euer sene a blacke mozian borne amōgest Inglish mé. Wherby this our frende shall know also his disease.

Also by this he doth knowe, if he do vnderstand howe we do all thinges by the motions of our affectes, howe God truly is farze of from them. Wherby it followeth vndoubtedly, that we also shulde be mooste clere without all affectes if we shal desire to dwell with God. For like as euery innocent hath nothing to do with those that are mooste geuen vnto myschefe, ād cōtrary the wicked can not abide the iust. For as those that are of the nature of Nero do bidde and commaund other like vnto Seneca to be handeled, euen so of the contraris, the same tumbe doth hyde or co

uer

ner the Empans with the Stupians, so none other shall inhabit with God, than he that is wythout spot ande holy, as God hym self is holy, ande indued with the purenes of harte. For blessed are the pure in harte because they shall see God. But howe shall we get so great an Innocency, the which are hedged roundt about with moost impure affectes? we being here in betwixt the hammer and the stithe for so moch as God doth require so great an innocencie, we beyng corrupted, can of our selues do nothig but vice, whether we will or not we are compelled to yelde vnto God, and to permit all thinges vnto his grace. Here springeth the light of the Gospell.

When we are inclosed wyth these straytes, Christ doth take vs oute, the whiche hath deliuered vs farre better, than any great God of the Gentyles that was moughte to preserue them, aboue all things stretching the conscience nere vnto desperation, ande sone after when by moost assured hope he hath ioyned the same vnto hym, makyng it fortunate. For seyng he

is

is moſt clere without all blotte of all co=rupted affectes conceiued truly of the ho=lighooſt/and borne of a pure virgin. Firſt to deliuer vs. he did ſett forth this his in=nocency for vs. For truly he ſuffered ours labours and paynes/ande afterwarde he maketh thoſe which vndoubtedly beleue thys/bleſſed.

For he that ſhall beleue this lyberall pardon/graunted of God by Chriſt/vnto the miſerable kinde of mortall mā/he ſhal=be ſaued/ande beyng made the coheyre of Chriſt/ he ſhalbe in ioye with the father e=uerlastinge. For he wyll that where hym ſelfe is/there alſo his miniſter ſhalbe

The innocency of Chriſt that was put in daunger for thoſe that were gylti/ yea for the dampned/ hath abſolued vs/ and hath made vs worthy vnto God for this cauſe ſpecially/becauſe he was able to ful=fyll the maner and meaſure of the dyuine iuſtice. For he was mooſt clere without all corrupted affectiō. And where as he is ſoche and ſo great of him ſelf/that is to ſa=ye God/yet was he made oures. Wherof it followeth/ that his iuſtice (the whych

onely thinge we lacke) was also made ours. For he was made vnto vs from god/ wisdome/ iustice/ holines and redemptiō.

Nowe/ by him we haue an entraunce vnto God. For he is ours the pledge of the grace of God/ our Aduocate/ oure surete oure head/ intercessour ande mediatour. He is our whole trust and affiaunce both fyrst and last.

Thole that hetherto vnderstand the misterye of the Gospell ād trust vppon the same/ are borne of God for the capacite of mannes weakenes can not attaine vnto so profounde a coūsell of the grace of god.

Out of this it commeth/ that thole that are borne a newe of the Gospell/ can not synne. For euery soch one as is borne of God doth not synne. But he that beleueth the Gospell/ is borne of God/ wherfore they do not synne that are borne newe of the Gospell. That is to saie/ the sinnes are not imputed vnto them vnto dāpnation and death because Chryst hath redemed them with the price of his death. For albeyt that we (as longe as we are in this body trauayling as it were in pilgri-

mage

mage from God) can not be without affectes, ād so by that means also, not without synne. Yet Chryst notwythstandig because he is ours, doth supply or amend all this our imperfectye or weakenes. For lyke he is god æternal ād a spirite, he is more precyous to redeme the sines of all mē, than they them selues are able to deserue.

For God truly as he is a substanciall forme or power that turneth and mouyth all thynges in it selfe, not beynge moued, wyll not suffer hi also, whose hart he hath drawen vnto him, to be slouthful or ydle. The which sentence truly is not knowen by probacios but by vse. For onelye those that are faythfull haue inexperience how Chryste geueth no ydlenes at all vnto hys seruauntes, and wyth howe glad a spirite and wyth howe moche ioye they trauayle and are exercised in thys busynes.

Wherfore, who so ever vnderstanderh the misterie of the Gospel, he goeth about to liue wel. Wherfore that must be taught as moche as maye be very purely ād diligently.

And thys also must ās the tyme requi-

reth be taught/ by what kynde of meanes specially we maye deserue the fauoure of God/ by those things certeynly/ whych he him selfe vseth alwayes towardes vs/ by iustice/ fayth and mercy. For seing God is a spirite/ he can no otherwyse be worshipped rightly with any other sacrifice/ than wyth the spirituall sacrifice of an humble mynd. Wherfore let our derling or yoūgman bende his intente to this ende/ howe with all maturite he maye be a good man/ howe he maye be innocent/ ād as nere lyke vnto God as maye be.

He doth good vnto all menne/ he doth hurte no man/ except a man fyrst hurte hī selfe. So he that doth studie to do good vnto all men/ and to be euery thinge vnto all men/ ād doth abstaine vtterly his hande from all iniurie/ he is mooste like vnto God. These thiges are harde/ if thou haue an eye vnto oure owne strength/ but vnto him that beleueth/ all thinges are possyble.

The Aphorismes of the seconde preceptes.

After

After that the minde / whyche must be appointed vnto substanciall vertue / shalbe rightly instructed by faith / the next thinge is / that he decke and furnish him selfe all wholy within purely. For if with hym selfe all thinges be in a right ordre / than shall he very sone gyue good counsell vnto other.

And he can not more lightly sett his minde in due order / than if he haue in hand / and labour both night and daye in the worde of God. The whiche thinge he shall do very well / if he vnderstande the hebrue and greke toũgues rightly / because without the one of them / the olde Testament / and without the other / the newe can not without difficulte purely be knowen.

And for as moch as we haue taken vpon vs to teache those / that haue nowe passed ouer the trauaile of their first rudimẽtes. And the Latin tongne being had in vse amongest all men / yet do we not think it mete vtterly to leaue it. For albeit that it do conduce lesse vnto the vnderstanding of holy scriptures / then eyther the Greke or Hebrue tongue / yet for the

rest vse of our life it profiteth very moche: and sometimes it cometh to passe, that we haue to do in the busynes of Christ, amõgest those that are onely latyn men. But to abuse the tongues for a gaine, that truly ought to be farre of frõ a Christen mã. For truly the tongues are the gifte of the spyryte of God.

The next vnto this, vnto whome we shall giue our diligence, shalbe the Greke tongue, because of the newe Testament: as it is saide (for speaking the thinge, that I thinke offending no man wyllingly) The doctryne of Christe euen from the beginning (not as the thinge required) so rightly to haue bene handled of the latin men, as of the grekes. Wherfore this our dearling must be sent vnto the fyrst fountaynes.

Albeit this in them both is to be obserued, that the same haue his harte strongly walled aboute with faith and innocency. For there are many thinges that woulde be learned not withoute daunger, wantõnes, the desyre of Empire ãd to liue in cõtention of battaill, vncertaine frowardnes,

mes/vaine Philosophy ād suche like thin-
ges. All the which thinges/ a minde being
monished of them before/ may passe ouer
not touchig them/ like vnto Ulisses. Whē
at the fyrst voice or hearing of thē/ he hath
thus monished him selfe/ These thinges
thou heares̄t to beware and not to be entā-
gled with them/ or to take them. We giue
the last place to the hebrue tongue for this
cause specially/ because as we haue said a
litle before/ the latin tongue is growen in
knowledge amongest all men. And the
Greke tōgue shall moost cōueniently fol-
lowe the same or elles wolde we of iust
right haue geuen the first place vnto the
hebrue tongue/ because without the phra-
se of that tongue/ yea in the greke tongue
he shall sweate who soeuer will vnderstād
or searche out the right sence of the scriptu
re. Bus to speake of the vtilitē of the ton-
gues to the full/ it apartey neth not to this
purpose.

Who soeuer commeth with an humble
and thirsty minde/ with these armours/
he maye breake into this heauenly wisdo-
me vnto whome no wisdome of mā maye

be compared/ nor yet of right matched.

Unto the which/ when he hath broken in/ he shall finde all kindes of formes to liue well/ that is to witte Christ him selfe the moost absolute exemple of all vertue/ whome/ when by worde and dede he shall assuredly or plainly knowe/ he shal so embrace/ that in euery acte or counsell/ he shal endeuour to expresse some parte of his vertues/ as moch as by right the tenuyté or weakenes of man wyll suffre to be done.

He shal learne of him as the opportunité of time shall require both to speake and to holde his peace. It shalbe a shame for him to tymely to speake of those thinges whyche require none but soche as are come to a parfect ripenes/ because he may see Christe to haue layde vp this scátly at the lẽgth in the thurtieth yere of his age. Albeit that he did giue some experiment of him selfe vnto the doctours of the lawe also when he was twelue yeares olde. By the whych exẽple we are not so moch taught to come forth in tyme/ as we are to endeuoure euen from our tender age thynges

that

that are great/but worthy vnto God.

For like as the greatest ornament or commendacion vnto a woman throughoute all her life is scylence. So nothing doth make a yongman more cõmendable thã the study of scilẽce for a certeine time/ vntyll the mynde and the tonge as well a parte/ as amongest them selues can agre well. And we require not here the Pythagoricall scylence/but we do onely suppresse the desyre to speake. And except the yongman shall speake tymely/ we do forbyd him to speake at all.

Whyles he studieth the preceptes of eloquence/ beyng vnder hys masters/ he shall not deforme or bring it oute of fassyon/ because he wyll followe theyr exemple if it haue any faute. And let no man thinke this precept to be of a lyght force. For it is to be learned by the olde auncient histories/ that certayne Auditours or learners haue not onely followed by imitations the vices or faultes of theyr teachers tongue/ but also of theyr bodyes.

The faultes of the tõgue/ maye be sone

 kno-

knowe vnto euery body. For truly the forme of an Oratiō beyōdes the workmanship or handelling of it/ is corrupted/ if the same be spoken to fast or to slowly. If the accēt or pronoūcing of it/ be to base or faister/ or to vehement/ as if in euery cause/ and in euery kinde of thinge there be but one forme of countenannce/ and one maner of gesture/ or faining as mē do call it/ that is done with insolencie.

It is obserued/ that Elephātes/ whē they are alone/ are carefull and studious to call to minde those thinges/ for the which they haue bene beaten. So a yongmā shall often study with him selfe/ howe to compose his tonge or countenaūce/ howe to vse his handes/ like vnto one that may where nede shall require/ with cōuenient shamefastnes be as a loadesman/ shewing thinges vnto other/ and to procede and not to rowe backe againe. And all these thinges he shal so moderate/ that they maye serue the truth/ and not to serue in flatterie vnto other. For the cōdicions or maners of some that are like vnto the condicions of an harlot howe can they be in-

dured

dured or suffred of a Christiã harte: Wherfore by this exercise that we do here require, we do intẽd none other thing, thã that euery man maye learne with him selfe, to rule the exteriour vices, the which are the moost certeine tokens of a corrupte minde. Wherfore it is fyrst necessarie that the minde of it selfe be parfect, the which, if it so be, shall sone moderate the raging tempest of the exteriour membres, that we do not frowne to moche, or alter our mouth or contenaunce, or shake our heade, or cast abroade our handes, but that we tempre all these thinges, with a certeine modestié, not affected, but plaine and ful of symplycité. These thinges are of the Oration or speakyng, and of scilence.

We shall flye the saturité or fulnes of wine, as moch as he wolde homlocke. For like as it doth driue this tender bodie or ponge Carcas (the which of his owne nature is prone vnto vehemency) vnto madnes, euẽ so doth it (without doubte) corrupt our olde age, that as yet tarieth for vs, euen in the first springing of vs. Wherby it commeth to passe, that when

by

by chaunce we come onto it / we finde infirmite and sickness / and no rest. For it cā no otherwise be / but those that haue to dayly vsed to washe them selues with wine / but that they must fall into some greuous and daungerous sickenes / as the fallinge sickenes / a palsie / a dropsie / the leprie / and soch other. Wherfore couet not to sone to be an olde man / if thou wilt be an olde mā longe.

Let the rest of his diet be soch thinges as may be sone gotte. For what doth it cō duce to a yongmā (whose stomake by nature is prōpte ād redy to perfect disgestiō) to desire to fede vppō partrigs / thrusshes deintie byrdes / Capōs / of Roo buckes ād soch other deintie dishes? Let him laie vp those in store / tyll age come vppon hym / when his tethe shalbe dull or blunte / and the palate of his mouth tendre or worne / and his throte / with longe continuaunce of time / growen to a certeine hardnes / and his Stomake not beinge quycke or able to digeste / and his bodye half dead. For what hope shalbe to nourish the olde

age

age yf the wanton youth/ by intemperate dyet/ hath made soch thynges lothsome/ whiche the olde age shuld moost desyre.

Hunger in the meane tyme/ is onely to be conuinced or ouercome/ and̄e not to be put awaye. For men saye that Galen lyued hundreth and twenty yeres/ because he neuer departed full from the table. And I do not here require/ that thou shuldest punish thy self with famyn/ but that thou shuldest not serue the insatiable voracité or rauening/ more than the vse of the lyfe doth requyre. For I am not so ignoraunt but that I knowe/ that a man maye offend in both partes. If that in rauenyng we make our selues lyke vnto wolues/ or by famine/ make our selues vnprofytable or not able to do any good.

I suppose nothing to be more folysh/ than to covet to be taken as a gentelman/ because of ryche and gaye apparell. For by that meanes/ the Bysshoppes Mules maye chalēge nobilité/ād be moch hzuted.

For

For they, for as moch as they be stronger are able to cary more gold and syluer, and more pretious stones than euer any Mi= lo coulde. And who can not be ashamed of his proude apparell, that heareth the sõne of God, borne of a byrgyne, to ligh crying in an oxe stalle: being wrapped aboute o= nely with so many bandes, as the virgin, not being prepared to her deliuerie, bare wyth her.

Those that daily do fynde oute straun ge and newe shapes of garmentes, do de= clare, a moost certaine token of an incon= staunt (or if that be to moche) of an ef= feminate or tender minde. Those are not of Christe, for they suffer the poore in the meane whyle to perish wyth colde and hunger. Wherfore a man must as moche abstaine from the superfluité of garmen= tes or apparell, as of any other kynde of evell.

While the yongman beginneth to be in loue, he must exhibit some beginninge of exercise of his minde. And while other do trie their armes, where a tumulte is, with strength and armours, this our dearling

shall

shall cõuert all his strẽgth to this purpose / that he maye defend him selfe from the madnes of loue. And when he shall parceaue vtterly that he must loue in dede / to beware that he doate not / ād to chose soche alone to his loue / whose cõdicions he trusteth to be able to endure in perpetuall matrymonie / and so vndefyledly or chastly to kepe their congresse or meting to gether / vntill the time of Mariage / that belydes her / amongest all the numbre or multitude of women ād virgines he knowe none.

For what purpose or nede / doth it serue in this case to forbidde the desire of money and glory / when euen amõgest the Gentiles / this kynde of mischefe / is euell spokē of? And this our dearling ought not to be taken hereafter as a Christian / yf he shall become seruaunt vnto that / the whiche hath troden vnder foote / not one or two / but hath subuerted the mooste flory shyng kyngdomes / hath destroyed the myghtye stronge Cities / and what soeuer publyke weale it hath inuaded / it hath vtterly vndone the same. This when it hath in possessyon the pryncypall towre of mannes

mynde or soule/ it permytteth nothyng to be well done/ and is the moost hurtefull plage of all the woorlde/ but/ alas/ it is of a great power/ which we shall kyll or destroye by Chryst alone/ if we shalbe the dylygent or busy followers of hi. For what other thynge dyd he here elles/ than to remedy thys evell?

We thynke the Mathematicall disceplines/ vnto the which also/ men do numbre Musike/ not lyghtly to be touched/ albeit not dwellyng longe in them. For lyke as they beyng knowē are very moche frutefull or necessarye/ and beyng not regarded/ are no small impediment/ euen so if a man shall spend all his time in them/ evē to his old age/ he shall haue none other frute by it/ then those haue/ whyche/ because they wyll not be ydle/ walkinge vp and downe/ chaunge nowe and than theyr place.

The exercyse of contencyon or of armours/ we do not so moche condempne/ as wyllyng notwithstanding to pronouce otherwise in this matter/ yf we did not

see

see certeyne great rychemen constauntly to abhorre from that labour / which doth helpe the commone lyfe. Yet shall it be the parte of a chrystian man vtterly to abstayne from weapons as moche as maye be lawfull by the state and tranquillyte of the publike weale. For GOD / who brought home Dauid as a conquerour / being rude in the handelinge of weapons / goying forth with his slinge agaynst Goliath / and preserued the Israelites / beyng vnarmed from their present ennemy / will preserue vs also vndoubtedlye / ande if it shall otherwyse please him. Ye shall harnas ande make stronge oure handes / Ye truelie doth teach our handes vntothe conflict or fight. But if it be vtterly determined / to put in experience / this exercise of weapons / let this onely be the chefe intent of it / that we will defend our natiue contrey ande thole whome GOD commaundeth to be defended.

I wolde therfore every man (ande chefely / not withstandinge thole that are to be appointed vnto the office of the worde of GOD) to thike no otherwise than

that

that howe they may attayne vnto the only Citie, and in that alone, of the olde Walsylyans the whiche dyd accompte none to be in the nombre of theyr Cytezens, that knewe no crafte howe to gett his liuyng. For by that meanes it shuld come to passe that ydlenes (the cause or maintayner of all dissolute behaueour) or wātōnes shuld be banished, and our bodies shuld much longer be preserued in health, shuld lyue longer and be of greater strength.

The Aphorysmes of the laste Preceptes.

IF yet of all this shall the ingenious mynde thinke with him selfe. Christ hath geuen him selfe for vs, and is made ours, and so is it necessarye that thou be geuen vnto all men, not to thynke thy self to be thyne owne man, but to be for other. For truly we are not borne vnto our selues, but that we shuld be all thinges vnto all men.

Wherfore from tyys tender age he shall muse vppō these thinges alone, vppon iustyce, fayth and constauncye by the which he maye do good vnto the chrystyan pu-

lyke weale and vnto his native countrey
ande particulerly also vnto all men. For
those are spcke and feble mindes, that only
do regard this thyng, howe they maye hau
ue or come by a quiet lyuing, ande are not
so lyke vnto God, as those are, that euen
with their owne perill do studie howe to do
good vnto all men.

Ande here notwithstandyng this must
be wareiye taken hede of, least the purpose
that is take or intēded to the glory of God
of our native countrey ande the profit of
all men, be not defiled or corrupted by the
deuell or the loue of our selues, and finally
that we take not the thing vnto our selues
the whiche we will appeare to haue done
for the cause of other men. For why? we
maye see many which in the first beginnig
go happely in the ryght trade, and wythin
a lytle after, through vayne glory (whiche
is the pestilence of all godly intentes) they
are driuen out of the ryght path.

In the prosperite ande aduersite of o
ther men, he shall euen like behaue him selfe
as though they had fortuned vnto his owne parson. If good fortune shall come vn-

to an other/ he shall thinke that is hath hap-
pened vnto him self as well as it had bene
aduersite. For why? he shall reken one pu-
blike weale lyke vnto one house and fami-
lye. Yea one bodye in the wyth the mem-
bres are so glad to gether and do sorowe
and the one helpeth the other/ that what
soeuer shal fortune to one/ shalbe thought
to happen to all.

After this sort/ he shalbe glad with the
ioyfull/ and shall wepe with those that do
wepe/ for why? he shall thinke ether that ri-
ches of every man to be his owne. And
vnto this/ that according vnto the saying
of Seneca/ the thinge maye happen vnto
every man that doth fortune vnto any o-
ne. And we do not teache/ that these affec-
tes ioye and sorowe muste be so vsed as
the comone custome is. For we wyll not
that we shall make myrth and ioie in pro-
perite/ and despayre in aduersite. But for
as moche as we are never wythout these
and other affectes/ so if we be wise we must
temper them/ that in no case we admitte
any inconuenience/ or do the thinge that is
not comely. Wherfore we shalbe as moche

of

[illegible] prosperous as other mē as he our
[illegible] he shall not hear belle that we be forge-
[illegible] thanne to lay, Dos that take all things with
[illegible] consideration. [illegible]
[illegible] from these conuenticles or company-
[illegible] so where as men meete many together or
[illegible] commonly for thy as are the marriages of ri-
[illegible] ches or of states that are purely kept & pro-
vided. ¶ I make no great restraint because
I se that christ in times past hath been
moste vnwilling vnto any part of marryages.
But this do we moste alowe, that if the
thyng that muste needes be done be done in so
many as one place or openly rather then in
corners or in priuie houses because the mul-
titude of witnesses doth more vehemently
driue men home, than their owne propre mid.
For he that wāteth all grace that is not asha-
med to openly or commonly to do the thynge
that is dishonest or vncomely.
From the comune conuenticles or me-
tynges together of men he shall alwayes
[illegible] endeuour him self away from goodnes least
[illegible] like as Socrates was accustomed to co-
[illegible] plaine he returne home alwaies worse. He
[illegible] that marieth [illegible] behaue him self abrode

with honest shamefastnes, and shall follow
ws it. And of the contrarie without shame
he shall refuse it, or despise it.

But for as moche as thole that are full
rype of age can scarce do this, mine advise
is that they mete to gether in publyke con-
venticles as seldome as maye be. But if of
necessite sometimes madnes muste be had
in companye, sone after let vs come home
agayne to our selves, a sone reason may be
pretended why we have forsaken our sel-
nes, vnto the which, thole muste be agreea-
ble that do knowe that we are geven al-
wayes vnto vertuous or good studyes.

In things that are paynefull, our bry-
delles must be lowsed for vs to runne. For
an this cause it is accounted a noble thinge
to be fyrst and last. In this shuld we stre-
atch our sinnewes forth, the evell to be co-
sydered, to be hādeled, to be amoued or put
awaye, and counsell to be geven.

And it is used even amonge st the mor-
delles, that our parentes nert vnto the im-
mortal God are moost to be lett by. Wher
fore we muste gyve place vnto them every
where. And if at any tyme they behave

not

not them leades after the minde of Egypte/ the whiche is also ours/ we maye not ouer ofte alone stryue agaynst them/ but what soeuer ought to be layde or done/ that muste be proponed or purposed with al meanes the whiche thinge if they wyll not receaue/ they are rather to be forsaken than to be handeled contumelyously.

The naturall Philosophers do testifie that Ire or anger commeth of a hote cause/ wherfore this yonge age is moost hote/ we must diligently beware of it/ that we do not laye any thinge by the computyon therof/ what soeuer cōmeth into the minde. When this affecte is hoate in the/ it ought to be suspected.

Sclaunder/ if we cā not utterly/ because of the bitternes of it/ digest it downe/ it must be referred vnto some iudge or magistrate. For why? to render agayne one checke for a other or to fede ouer against the sclaunder or contumely vnto him that gaue it/ it is no other/ than to be like vnto hym or such one as he is whome thou doest dislalowe.

Games with theyr equalles we do per-

mytte

waitt where vnto we bur oure sonne, as are ofte learning and profitable for the exercise of the bodye. The games of learning are so contend with nouelnes, which Arithmetike doth teach, or by leesyng of places: the which thing the draughtes and tables of the chestes and theyr stacions also and bryngings in watch do declare. For chaunge ought aboue all other do teach, that no change ought to be done rashlye or vnadvisedlye. And yet in the meane tyme there must be a meane kept in it. For there have bene some, which, settyng their serious busynes a parte, have geuē thē selues to that onelye. We permit onelye these thinges to be done in, by times, or in the tymes of leasure from other thinges. And the games of dice and cardes (as men call them) we vtterlye vtterlye and send them backe again vnto the crowes, as the Prouerbe saith.

The body shalbe exercised with ruinge, leapyng, coyting with the exercyse of weapōs with wrastlyng: the which is diligentlye to be vsed, because ofte times it chaunceth to earnest (and with soche passions, as are almoost generally in all matters, especially

ciuilyfouth as haue bene vsed moost amõ-
gst our forefathers the Zwyters beinge
beyer profitable for dyuers chaunces. Al-
so that swimming is profitable to very fe-
we/ at their sporte it is a pleasure to swime
in the water or ryuer lyke vnto a fish/ and it
hath serued sõtimes for chaũces not with-
out profite. We came swimyng out of the
Capitol house that shuld declare vnto Ca-
millus the miserable state of Auarous Ro-
me: Cloelia rowãg with her owne proper
mẽbres returned agayne vnto hers.

Let all the cõuersation and talke also
be to the that may delight thole with whos
me we do byue.

And if thou must neces chyde an other
mã/ do it with so good a harte ãd so dryly/
and let it be done so prestly ãd so aduysed-
ly/ that we maye put awaye the vice and
saue the man/ ãd ioyne him wyth more
harte or entyre love vnto vs.

The studye of trouth must be so con-
staũt and alone/ that alwayes we muste
prepare and cõsyder so/ both our owne
talke ãd the tale or cõmunicatiõ of other/

that no craft or layning be mixed in it. And a good mynde ought to be with nothing more displeased with hym self than yf he perceaue any lye come from him, although it be against his will. I will not saye here how moch he ought to be ashamed if he make them him self or tell them when they are made of others. For every man is commaunded to speake the truth to which his neighbour. Christ is the truthe. Wherfore it becommeth a Christian man to holde and kepe most diligently the truthe. A man that is double in mynde or intent is inconstaunt in all his wayes. Nothing can be assuredly committed vnto hym that wauereth in his tongue. The tongue is the ouremanger of the harte, wherfore if that be vaine, lying and inconstaunt, it is a moost certeine token that the harte is worse a great deale. Adde vnto this, that a lye maye be for a tyme hydden, but not for euer. Wherfore it shalbe a very folysh thinge to nourish or comforte the domesticall nought by nature in hope that it shall be hydden or not knowen.

Loke what I haue laide of the studye of

the

the truth the same must be obserued in all doinges that we do nothig fainedly, that our browe or eyes dissemble no other thing, than the harte telleth meaneth: the wyl the fountaine of all doinges.

The going also that is made or forged doth giue a sufficient argument what the man is the which doth go otherwise than his nature requireth, that is to saye, full of vanite and an harlot in minde.

But what needeth many wordes? To this purpose all studie must be hasted, that the younguan maye with all purenes force into him Christe, who (when he hath dronken or tasted of him) he shalbe a rule vnto him. He shal neuer fall from well doing, he shall neuer be prowde or extolled, he shall encrease dailie, but he shall appeare to him self alwaies to decrease. He shall go forward, but he shall accoũte hym selfe to be last of all men. He shall do good towardes all men, but he shall embroide nothinge. For so truly Christe hath done. Wherfore he shalbe absolute, that shal purpose onely to followe Christ.

Therfore the thynges

Gerol-

Gerolde) whyche we haue thought to be
profytable / or to conduce to bringe vp in-
genious yonglinges / howbeit they be so
confusely taught that of it ther lacketh no
declaration. For why? ther thinge is ma-
nyfestly open vnto the eyes of all me. But
for thy parte remembre theis thinges ofte
ten with thy selfe. And loke what thou lest
here wryten with a rude style / expresse it
in thy maners. And so it shal come to pas
se that all the thinges that are poured out he-
re all moost without any ordre / thou thy
selfe by thy actes / shalte bringe them into
a very goodly ordre. And shalt be of this
forme of teachyng a bryefe thing / hore and
ygely example. And to speake more ple-
saunly / it can not other wise be but ther
after thou shalt be more absolute than we
are able to expresse with wordes / if vnfaut
ly thou employe all thy indeuoure. The
which thinge shalbe aboue measure profi-
table for the expelling of Idelnes. Wher-
by some wythout all shame / of a mische-
uous receaued custome / are growē to su-
che slouth / euen in the very fyrst entraūce
of theyr life / that they appeare to couet to

be

be nouryshynge then ozanes, and the puddles of all vices. But thou truly (as hytherto) must vse discretly thy age. For tyme neuer gyueth awaye with a swifte foote. And not so good followeth as the fyrst was. It is the parte of a Christian man, not to speake lozdly of opinions, but alwayes to do thynges that are hard and dere with God. Proceede therfoze (thou Gentle youngman) to increase wyth the true seruauntes of nobilite, thy kynred oz stocke, thy goodly forme and thy patrimonie oz inheritaūce, the which all hath fortuned honourably vnto the. (I haue not sayde well) I shulde haue sayde to thynke onely these to be the oznamentes, and to knowe the other thinges to be the giftes of fortune. The moost greatest and moost mightie lozde being thy guyde.

Who preserue the in prosperous estate.

So be it.

Finis.

Proue the spyrytes whether they be of God. Ihon the iiij. i. Reg xiij. d. Mat vij.